Men and Missions

LAYMEN'S MISSIONARY MOVEMENT

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THIS MONTH—WHERE EAST AND WEST MEET—TURKEY

September 1917 Vol. IX No. I.

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1917/1918

Laymen's Missionary Movement of the United States and Canada

1 Madison Avenue, New York City

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The Picture on the Cover

The Way to Constantinople

THE exceptionally beautiful scene pictured on the cover this month gives no evidence of the great conflict which will, among other issues, determine the ownership of Constantinople. These "Seven Towers" form one of the natural defences of the city, but no defence, physical or sentimental will be sufficient to prevent, this time, a wise and humane adjustment of the problem which for centuries has centered in this ancient capital. The road to Constantinople has been difficult, but this war will undoubtedly smooth the way for those who belong there. And who belongs there? Germany has expected to possess this gateway to the East. Will she? Greece has no chance; even the old tradition about what would happen when a Constantine and a Sophia should sit upon the Greek throne has failed of fulfillment. Of course Russia, especially the Russian Church, would rejoice if their seat might again be in the sacred city. All nations are interested in the outcome. Whatever this may be, free use of these strategic waterways will undoubtedly be guaranteed.

THE NEW HOPE

AS to the future, I refuse to be a pessimist. The foundations of Islam have been further loosened. The Arab Moslem will find fewer obstacles in the way of his sympathetic search for the truth in Christianity. The rich ministries of mercy during the past months have opened doors wide for future entrance. The ports of Syria are to be, in a new sense, a western gateway to Mesopotamia and Central Asia. In those ports must stand in larger numbers than before those who can interpret to the new Near East the hope and wisdom that is in the Christ who is of them and from their midst, but they know Him not.

JAMES H. NICOL who wrote the above was born in Dubuque, Iowa, in 1875. Thoroughly trained in the Dubuque High School, the University of Minnesota and Auburn Seminary, he went to Tripoli, Syria, as a missionary in 1905. He was in this country on his furlough when the war broke out. Although he tried to reenter Turkey he was unsuccessful. During his enforced stay here he is speaking with rare ability on behalf of Armenian and Syrian Relief. One has said of him, "He is a statesman as well as a missionary."

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THE FAMOUS MOSQUE OF SAINT SOPHIA, CONSTANTINOPLE

BUILT AS A CHRISTIAN CHURCH BY THE EMPEROR JUSTINIAN, IT WAS DEDICATED IN THE YEAR 537. AFTER CONQUERING CONSTANTINOPLE IN 1453 MOHAMMED II CONVERTED THE BUILDING INTO A MOSQUE FOR THE WORSHIP OF ISLAM. IT IS RICH IN TREASURES OF MONEY AND ART AND EVEN MORE OF HISTORIC ASSOCIATIONS. THE ORTHODOX CHURCH OF RUSSIA VERY GREATLY DESIRES TO REESTABLISH ITS SEAT THERE.

Men and Missions

LAYMEN'S MISSIONARY MOVEMENT

September 1917 Vol. IX. No. 1.

A Man's Magazine of Missions

A New Year—A New Editor

MEN AND MISSIONS begins the new year with a new editor. This is not due to the fact that the former incumbent failed or that he is dead. On the contrary, he made a signal success of his work and is very much alive. He has been promoted. Mr. Doughty becomes the general field secretary of the Laymen's Missionary Movement and will devote his entire time to campaigning in which he has had large experience and for which he has eminent qualifications. Keep your eye on him. The field program for 1917-18 will be found on another page.

FORMER EDITOR DOUGHTY

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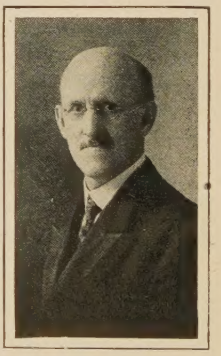
A Specialized Magazine for Men

MR. DOUGHTY'S successor is not new to the editorial chair but his present seat is of a little different shape from any hitherto occupied by him. Henceforth he will write for men only. That's a man's job. He believes that MEN AND MISSIONS has a distinctive mission and he has a conviction that it can be made a very readable, suggestive and instructive periodical. Fortunately he will have a large corps of helpers in missionaries, board secretaries and others. They are a good lot. The best material will be drawn from sources all over the world and a style and method of presentation will be followed that will tend to deepen interest and attract readers.

The Crossroads of a Hemisphere

THE current number is devoted largely to what a recent writer in the Geographical Review referred to as a "bridgeland." Look at your map of Turkey again and see how it lies in the very center of the eastern hemisphere. The Mediterranean is a fine waterway especially with its artificial outlet through the Suez Canal. But this is a day of great railways and tunnels and bridges. The writer referred to calls Turkey "the Asiatic pendent of the inter-colonial highway represented in Europe by the Balkan Peninsula. Through Asia Minor it provides a convenient causeway between Asia and Europe. Through Arabia it connects Asia with Africa. Through the combined position of Asia Minor and Syria it makes possible continuous land travel from Europe to Africa. The entire history of European conflict over Turkish lands is wrapped around this geographical fact." With the political issues involved in the tragic conflict for control of this "bridgeland" we have nothing to say here. Of the criminal results of the conflict we are forced to speak. Millions of people who live at this crossroads of a hemisphere are the victims of the most cruel circumstances that history records. To the remnant of these dwellers in what are also Bible Lands we must hasten with succor or whole races will perish. Read the tragic story in the pages that follow.



PRESENT EDITOR HAGGARD

PACIFIC SCHOOL OF RELIGION

Better Things to Come

IT is not the intention of MEN AND MISSIONS to adhere so rigidly to a prearranged schedule of topics for the year that current problems and matters of interest cannot be given prominence. So far as is possible, however, without doing violence to this open policy special articles and illustrations will be introduced monthly on the following subjects:

(September. Where East and West Meet—Turkey).

October. Islam or Christianity.

November. Inspiring Denominational Programs.

December. Making America Christian.

January. The New World Consciousness.

February. Missions After Three Years of War.

March. The Latin World.

April. Immigration. American Indians.

May. India and Malaysia.

June. Changing China.

Then there will run throughout the year a series of articles on "Laymen Who Have Made Good as Missionaries." "Prominent Christian Leaders of Mission Lands" will introduce some other laymen. Additional subjects of special interest will be, "Compound Planning on the Mission Field," "Architecture of Mission Buildings," "The Business Side of a Missionary's Life," "Laymen Behind the Treasury," "Investments in Mission Property," "Progress of Cooperation in Mission Work"; and some more to be announced later.

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Reports That Represent Progress

MOST men are not keen to read reports, especially missionary reports in large volumes. There are, however, two documents of moderate size that will undoubtedly interest many laymen, if for no other reason than that they represent a tremendous advance in the practice of Christian cooperation. We refer to the annuals of the Home Missions Council in which fifty-nine organizations are represented and of the Conference of Foreign Missions Boards to which 195 foreign missions boards in the United States and Canada send annual statistics and to which many of them appoint delegates. The annual meetings of these bodies occur in New York in January at about the same time so that more and more there is conference between them on important matters. Men should follow the development of these progressive organizations.

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Unconscious Adoption of Missionary Principles

THE great lesson taught by the European war is a missionary lesson. Many other things—diplomatic, military and social, have been and will be learned; but the one fact that is being made clear is that the principles which underlie the great missionary enterprise, principles which have carried heroic men and women as preachers of righteousness into every land under the sun are the only principles that can keep the world from war, that can "make the world safe for democracy" or "democracy safe for the world." Disarmament, trade agreements, arbitration courts are but steps in the way that must ultimately lead to the adoption of the simple propositions that the human race is one race and that nations must deal with one another exactly as individuals are expected to do. As "Billy" Sunday says, "This is what the missionaries have always said, the great war is proving that they are right." "The brotherhood of man" is still a phrase to conjure with. An interesting fact is that the world is rapidly getting on to the missionary platform without realizing it. It may be some time yet before everybody joins a mission band.

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Liquor at Home and Abroad

A HEADLINE in a recent daily paper read, "Hoboken's Saloon Men Still Defiant." Of course; that has been the real attitude of this "interest" all the time. It is that which will be largely responsible for its ultimate overthrow. Not content with its deadly work in Christian lands it has of late years been scattering death and destruction in those portions of the earth where dwell the backward and uncivilized races. As Dr. Arthur J. Brown says, "the saloon is the Church's greatest foe in its foreign mission work." The Native Races Anti-Liquor Traffic Committees of England and the United States are doing splendid work in investi-

gating and reporting on conditions and in pressing for protective legislation in London and Washington. A bill (H. R. 3137) is now pending in Congress prohibiting the exportation of liquor of any kind to Africa. In anticipation of possible favorable action and despite the need for vessels on account of the war, rum exporters are chartering all the available ships to carry cargoes that will be stored in the Dark Continent for future trade. Let's pray they are torpedoed!

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Watching an Empire Perish

ALTHOUGH Turkey has for a generation been known as the "Sick Man" among the Powers his demise seems slow in coming. Measured by the clock of history, however, the hands of fate are turning rapidly to the hour of Turkey's doom. Previous to the Balkan Wars in 1910 the palsied hands of the "Sick Man" feebly held a population estimated at 36,323,539. At the close of the Balkan Wars the area of the Ottoman Empire had shrunk to about 295,391 square miles with a population of only a little over 18,000,000. At the present time, with Russia nibbling on the East, the British adding to their conquests in Mesopotamia and slowly gnawing their way to Jerusalem, with the Sherif of Mecca in possession of the Holy City and Southern Arabia, and the Turkish Government eating out the vitals of the empire in the relentless persecution and destruction of over a million and a half of her best people (Armenians, Syrians, Greeks and Jews), it requires no prophet to foretell the end. Within the past seven years the area of Turkey has diminished to about 183,250 square miles and her population to only 14,750,000—a shrinkage of over 22,000,000. The territorial losses are graphically set forth in the table on this page. The figures given herewith were compiled by Mr. H. F. Laflamme who has, for the past several months, been devoting himself to the cause of Armenian and Syrian Relief. They are based upon the best available statistics.

Turkey's Losses Within a Century

Greece	Became independent	1830
Algeria	Occupied by French	1830
Servia	Received autonomy	1830
	Became independent	1878
	Kingdom established	1880
Rumania	Received autonomy	1862
	Became independent	1878
	Kingdom established	1881
Montenegro	Became independent	1878
	Kingdom established	1910
Bosnia-Herzegovina	Occupied by Austria	1878
	Annexed	1908
Bulgaria	Received autonomy	1878
	Kingdom established	1908
Eastern Rumelia	Received autonomy	1878
	Annexed to Bulgaria	1885
Cyprus	Ceded to England	1878
Tunis	French Protectorate	1881
Egypt	Occupied by Britain	1882
	Taken into empire	1915
Crete	Received autonomy	1898
	Ceded to Greece	1914
Tripoli	Occupied by Italy	1911
Albania	Became independent	1912

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Believing in China and Russia

GARDNER L. HARDING, writing in the *New York Times* on "A Chance for the Chinese Republic," utters these timely words:

> There is a limit beyond which we cannot afford to ignore China. Above all, we Americans must not allow our temporary discouragements to foreshorten the vision to which we are committed in the Far East. . . . It is fair to say, then, that our policy in China is based, with due regard to diplomatic formulas, on expectations; and it will be mighty embarrassing to us if China doesn't live up to those expectations. We must, however, in these trying weeks in particular, make allowances.

While Mr. Harding undoubtedly has in mind the ultimate commercial and political benefits which will follow the course he suggests, that course is none the less wise and Christian on that account. And what he says with reference to China is just as true of Russia. We can afford, from a merely selfish point of view, to keep an eye on these two new giant republics, to believe in them, to expect great things from them. But if our expectations are to be fully realized, if these nations are to become helpful to the world in the best sense, the spirit and motive of the Prince of Peace must pervade them. The future of these countries is an object worthy of the best thought and the constant prayer of the Church. Let us "make allowances" and continue to believe that the outcome of their struggles will be good. They have already accomplished wonders.

Aesthetics, Charts and Missionary Funds

THE pastor of a very wealthy church, some ten years ago, placed over his pulpit that motto of the Laymen's Missionary Movement: "Not how much of my money will I give to God, but how much of God's money will I keep for myself." The striking statement began to do its work. A rich woman not interested in missions came to the pastor and said, "I wish you would put that sign away. It offends our æsthetic taste and is not in keeping with the beautiful surroundings." Typographically she was correct. The pastor protested that he could not possibly do so as the motto would undoubtedly help to bring a large increase in missionary contributions. She offered him $500 if he would remove it. "That is not enough," said the pastor. "That motto is worth a missionary a year." On inquiring how much a missionary would cost and being told that $1,200 a year was necessary she consented to give it. The motto was removed to the Sunday school room where it again began its quiet work, but the woman had for the first time learned the lesson of stewardship and since that time has given $50,000 for a local charity, and still supports her missionary.

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Who's Who among the Syrians and Armenians

SYRIAN emigration began soon after the Massacres of 1860 on Mt. Lebanon. There is no way of knowing how many have found freedom and safety in the two Americas and British dominions, but it is estimated there are 250,000 Syrians in the United States at the present. Most of these are prospering. More than $3,000,000 has been sent by individuals for the relief of their friends in Syria and the Lebanon, through the Presbyterian Board of Foreign Missions, since the entrance of Turkey into the war, aside from the general contributions of more than $150,000 through the Syrian-Mt. Lebanon Relief Committee.

That all the Syrians needed was an opportunity is proved by the fact that the kimono industry in America is not only controlled by them, but is their creation. They come near to the same thing in laces, art linens and the expensive silk sweaters. The names of Mouakad, Maksoud, Mallouk, Bardaweel, Tweel, Faour and many others which might be named, are well known and honored in the business world.

Of writers and editors we may easily place along side American names, those of Hitti, Gibran, Mokarzel, Rihbany, Ribani and George. The music of the song "For Thee America," officially recognized by the Board of Education and sung in all public schools in New York, was composed by Alexander Maloof, who has just issued a notable collection of the folk songs of his native land.

Among those well known abroad the name of C. W. Saleeby, the celebrated eugenist, should be on the list, together with Ghanim of Paris, Sarrouf and Nimr of Cairo, Saba Pasha, the postal authority in Egypt, Nauum Beg Shuqueir, author of an exhaustive history of the Soudan, and his brother Said Pasha, Minister of Finance, Doumit of Beyrout, the great Arabic Scholar, and Suleiman el Bustani, the translator of Homer into Arabic.

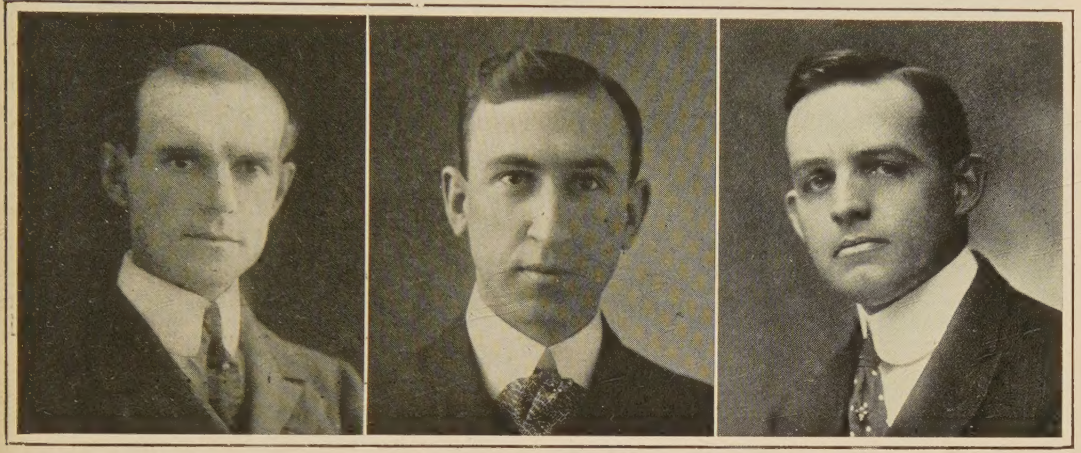
That the Syrian is "keeping up with the procession," is attested to by the existence of eleven periodicals, published in Arabic in New York City alone. Most of these are daily papers.

The Armenians are not so numerous as the Syrians, there being from 70,000 to 100,000 in this country. They have, however, made their splendid contributions to the art, literature, music and business of the country. They are keen business men as shown by their control of the rug trade in the United States.

Their great names include Nubar Pasha in Paris, whose eldest son is secretary to the new Sultan of Egypt, Lukatz, former premier of Austria-Hungary, Hallajian, former minister of public affairs in Turkey, Mardijian, minister of post-office and telegraph. In Paris are Basmadjian, the historian, and Tchobanian, the poet. One of the best known alienists in America is Dr. M. Gregory of Bellevue Hospital, New York. The Armenians, Benneyan and Ananian, have been heard with delight by opera-goers the past season. (See item regarding the magazine *New Armenia* on page thirty-two.)

Three New Workers Among Men

Introducing secretaries who have recently joined the staff of the Laymen's Missionary Movement and who will be engaged in this year's campaign—men of experience and ability.



JOHN C. WORLEY FRANK C. JACKSON CLARENCE P. BURGESS

THE fact that he had been six years in Japan as a missionary is one of several strong qualifications for leadership possessed by John C. Worley of Los Angeles. On his return from Japan, Mr. Worley became one of the secretaries of the Missionary Education Movement and has been very successful in the work he has undertaken. There was so strong a conviction on the part of laymen and other leaders in California and elsewhere that Mr. Worley would ably represent the Laymen's Missionary Movement as well as the Missionary Education Movement, that he was called by the Executive Committee to

NOT many men under forty in his state have had a wider experience in dealing with men than has Frank C. Jackson of Seattle. In addition to his contact with the business world as a real estate man and in other enterprises, Mr. Jackson has served the State of Washington for ten years as a member of the House of Representatives and the Senate. As a legislator he took a deep interest in the promotion of philanthropic projects, notable among these being the Washington State Reformatory. Mr. Jackson has for several years been the superintendent of the Sunday school in the church to which he belongs and active in relig-

Continued on next page.

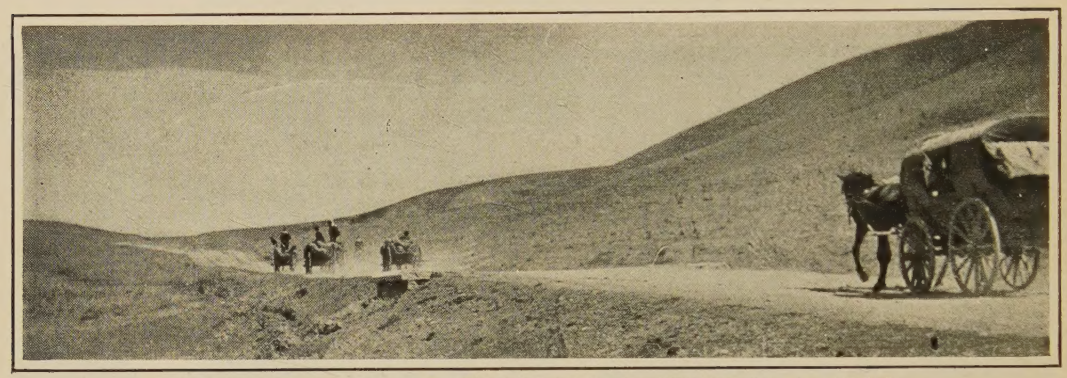
AMONG those who attended the National Missionary Congress in Washington in April, 1916, was a young man, Clarence P. Burgess, who was impressed in a profound and unusual way by what he saw and heard. While at the Congress, he resolved, if the way opened, to give his life to the promotion of missions. When the opportunity to become one of the secretaries of the Laymen's Missionary Movement was presented to Mr. Burgess he accepted it as the call of God. Born in Missouri, educated in Kansas and New York, young, vigorous, with the gifts and enthusiasm of a propagandist, Mr. Burgess enters upon

Concluded from preceding page.

take up the work. He is now in the midst of active preparation for a series of conventions in California, and his office in the Wright and Callender Building, Los Angeles, is a busy hive of activity.

ious matters in the city. He has done an unusually effective piece of work in connection with the campaign for Armenian and Syrian Relief. He has opened an office in the Empire Building, Seattle.

his new duties with rich promise of successful service. He comes to the Movement from the position of Associate Secretary of the Metropolitan Area of the Anti-Saloon League.



A CHARACTERISTICALLY DREARY POST ROAD IN THE HEART OF TURKEY
Along many such roads hundreds of deported Armenians, Syrians and Greeks left their bodies to decay

Field Program of the Laymen's Missionary Movement 1917-1918

I Conventions

1. Six in New York and New Jersey
2. Nine in California
3. Three in Pennsylvania
4. Five in the Kansas City Area
5. Nine in Washington and Oregon
6. Five for Colored Men
7. Conventions in New England and the South as opportunity presents
8. Conventions in the Central Division as arranged by the Committee and Secretaries in that territory

II Ministers' Councils

In some instances ministers' councils may be substituted for conventions where desired and this type of meeting should be especially developed in succeeding years

III Special Luncheons and Dinners

1. Six in New York and New Jersey
2. Three in California
3. Four in Washington and Oregon
4. Four in the Kansas City Area

IV Other Lines of Activity

1. Encourage simultaneous every member canvasses, denominational and interdenominational, where possible
2. Co-operate, if practicable, with denominations in denominational conventions where desired
3. Assist in a united financial drive in a city where invited
4. Organize a Stewardship Conference to be held in connection with the annual meeting, Feb. 21-22, looking toward a possible national drive on the subject during the season of 1918-19

V In all Our Activities Give Special Attention to

1. New World Conditions
2. Stewardship
3. New Standards of Sacrifice
4. Development of Spiritual Resources
5. Missionary Information for Laymen
6. Great Denominational Objectives

Get Wise—Do Likewise

An increase of sixty-four per cent. in the annual revenues of the churches in one denomination in one city on one Sunday afternoon is so startling an achievement as to arrest the attention of all the churches of all denominations in all the cities of the country. If one denomination can accomplish that, why not every one of the fourteen leading evangelical denominations in the land? If in one city, why not in all sixty-two of them? If in one church why not in 207,834 Protestant Churches in America? "Get Wise—Do Likewise."

By H. F. Laflamme

A SIMULTANEOUS Every Member Canvass added the handsome sum of $55,000 to the regular annual income of $83,520 of the thirty-five Protestant Episcopal Churches of Baltimore, Maryland, with a total communical membership of 14,132. This occurred on the afternoon of Sunday, May 6, 1917.

To the business man interested vitally in the efficient advance of the churches' power the method is quite as interesting as the output. The following were the

Steps in the Campaign

A broker, Mr. George C. Thomas, started things. The clergy and laity enlisted. The bishop leads.

Two months previous to the canvass, the campaign opened with a meeting of the clergy and laity of forty churches, having a total of 18,000 communicants, to learn the character of the simultaneous canvass.

The mission board participated. This was followed by a luncheon conference of ninety-three clergymen to discuss the enterprise with the representatives of the board and others.

A Competent Organization

Bishop Murray appointed a diocesan committee of nine clergy and eight laymen to be responsible leaders. This committee at once organized the following sub-committees: one each on finance, publicity, preparation (whose main business was to secure the canvassers), dinners and envelopes. The last named was to secure the double pocket envelopes needed for all the churches.

The Parish Committees

The bishop through a special letter to each parish, with a reply card, secured the names of each committee on the canvass, thus having two responsible men in each parish, the rector and the chairman of the committee, one to follow the other up if either should fail. If no reply came the campaign committee went after it personally.

The Bishop's Lunch

To secure the full and hearty support of the whole undertaking by all a group of the most influential clergy in the largest churches was enlisted at a special luncheon conference with the bishop.

Intensive Preparation. Began Easter Monday, April 9

Two hundred members of the parish committees on the canvass and the clergy met for instruction on the steps necessary in each parish for the proper preparation of the parish. At this meeting Mr. George C. Thomas, the chairman, fully explained the organization and activity required in each parish and the cooperation necessary between the parishes to make the simultaneous effort wholly successful.

Sunday, May 6, was set as the date of the canvass, to be preceded by a week of special meetings beginning Sunday, April 29.

The Emmanuel Church, centrally located with a seating capacity of 1,050 and a parish house seating 350, was chosen as the center for the meetings of campaign week.

Mr. John W. Wood of New York, Secretary of the Board of Missions, stated the board's profound interest in the success of the canvass and promised complete cooperation.

Mr. H. F. Laflamme, of New York, one of the secretaries of the Laymen's Missionary Movement, brought a statement of the experiences in similar efforts interdenominationally and emphasized essential features.

Rev. Lewis G. Wood, field secretary of the Board of Missions, who has been closely identified with similar campaigns, though not on so large a scale, explained the character of the cooperation which the office to be opened at once would be able to render. Bishop Murray emphasized the advantage of united effort.

The Executive Office is Opened

An office was opened three weeks before the campaign in the Fidelity Building in charge of Rev. Lewis G. Wood and Mr. David H. Brown of the Laymen's Movement Commission of Virginia. These men handled the tremendous mass of detail in addition to addressing numerous meetings. The mission board met the salaries of these secretaries, the local committee paid the office expenses.

Correspondence with the Clergy

A letter to the clergy asked, "Have you announced the canvass?" "Is the card index of your communicants correct? Have you appointed your Parish Committee? Have you fixed the date for the women's dinner in connection with the canvass? Do you need a speaker for any of the preparatory meetings?"

The Women are Enlisted

The largest organization in the diocese of Maryland is the Cathedral League of 2,000 representative women from all parishes. At a luncheon of over 500 the bishop and two visiting clergymen and the chairman of the campaign committee fully set forth the whole campaign, stating the cooperation desired from the women.

The Churchmen's Club of Maryland at a largely attended dinner had the matter brought fully before them by Rev. H. Percy Silver, chaplain at West Point, and by the chairman of the committee.

Campaign Week

The services of April 29 were specially devoted to the campaign by all the churches of Baltimore and the suburbs. Twenty-eight visiting speakers, clergy and laymen, assisted and emphasis was laid on the aim of the campaign as being not primarily for money, but to strengthen every department of church life. All visiting speakers had personal experience in their own parishes with remarkable results. Wide publicity was given to the conference meetings to be held that week. The Sunday schools were also addressed.

The Most Important Meetings of the Campaign

The educational conferences were the most important meetings of all. They were held in the Central Church in the afternoon for women and in the evening for all. On Monday, Tuesday and Wednesday they were under the direction of Rev. Dr. Patton. In a wonderfully attractive and convincing way he developed the theme of the world wide mission of the Church. The interest and attendance steadily increased right up to the last evening when the audience overflowed from the main floors into the galleries of the church.

The Supper of a Thousand Men

Thursday night in the Lyric, the largest available auditorium in Baltimore, a great inspirational supper was held, limited to a thousand men, for want of space. The galleries and boxes were thrown open to ladies. Mr. John W. Wood of the mission board paid tribute to Maryland's Contribution of Life to the Mission Fields of the World, Dr. Patton spoke on the World Service of the Church, Bishop Charles H. Brent on the World's Service of the Nation.

The Canvass

On Friday night, four different meetings conveniently distributed through the city were held for the final coaching of the canvassers.

On Sunday afternoon, May 6, 1,600 canvassers going two by two called at the homes of 14,000 communicants in the interest of weekly contributions for missions and parish support through duplex envelopes. Among the canvassers was a former governor of the state, judges, lawyers, doctors, bank presidents, heads of financial and business concerns as well as clerks, bookkeepers, mechanics and day laborers.

The Results are Amazing

These were: in new contributors to parish expenses 3,224, or an increase of sixty-five per cent., and to missions 3,216,

or an increase of 114 per cent. Income for parish purposes increased $33,000 or fifty-two per cent., and for missions $22,000, or 101 per cent. The grand total of increased income is $55,000, or sixty-four per cent.

But the immeasurably larger advantage is the added interest of all the members of the churches in the Church's great work. This is being registered in an increased attendance at all the services, a reenforcement of her working forces, additions to the parish organizations and a new spirit of cooperation between the clergy and the people.

Parochialism has been hit hard, if not killed. A new spirit of unity has been manifested and a new and broader vision of the churches' great work has been caught. All sections and all classes of the Church have been brought very much closer together to their mutual benefit, and a broader outlook.

CAMPAIGN FOR MISSIONS AND PARISH SUPPORT---BALTIMORE, MAY, 1917

STATEMENT SHOWING FINANCIAL RESULTS

NAMES OF PARISHES	Communicants	CURRENT EXPENSES								MISSIONS								TOTAL CURRENT EXPENSES and MISSIONS			
		Contributors		Increase of Contributors	Per Cent. of Increase	Amount Contributed		Amount of Increase	Per Cent. of Increase	Contributors		Increase of Contributors	Per Cent. of Increase	Amount Contributed		Amount of Increase	Per Cent. of Increase				
		Before Canvass	After Canvass			Before Canvass	After Canvass			Before Canvass	After Canvass			Before Canvass	After Canvass			Before Canvass	After Canvass	Increase	Per Cent. of Increase
Cathedral of the Incarnation	429	46	131	85	184	$ 676	$ 1601	$ 925	137	25	95	70	280	$ 300	$ 779	$ 479	160	$ 976	$ 2380	$ 1404	144
St Paul's	800	126	257	131	104	2546	3546	1000	39	105	176	71	68	2068	2670	602	29	4614	6216	1602	35
Ascension	700	212	420	208	98	2028	3692	1664	82	212	420	208	98	728	2184	1456	200	2756	5876	3120	113
All Saints' (c)	286	164	178	14	9	1736	1823	87	5	127	141	14	11	320	353	33	10	2056	2176	120	6
Christ (c)	450	210	250	40	19	8426	8985	559	7	110	139	29	26	2096	3100	1004	48	10522	12085	1563	15
Emmanuel	929	240	467	227	95	5308	8703	3395	64	209	415	206	99	3978	6947	2969	75	9286	15650	6364	69
Epiphany	246	155	242	87	56	1560	2326	766	49	63	153	90	143	200	900	700	350	1760	3226	1466	83
Grace and St. Peter's	600	175	238	63	36	3335	4843	1508	45	165	212	47	28	2629	3898	1269	48	5964	8741	2777	47
Advent Chapel	345	151	292	141	93	1229	2158	929	76	101	282	181	180	445	846	401	90	1674	3004	1330	79
Holy Comforter	133	38	75	37	97	468	780	312	67	25	75	50	200	75	149	74	99	543	929	386	71
Holy Cross	140	79	155	76	96	525	775	250	48	30	94	64	213	30	300	270	900	555	1075	520	94
Holy Innocents	200	94	147	53	56	1046	1435	389	37	80	117	37	46	135	250	115	85	1181	1685	504	43
Holy Nativity	300	160	184	24	15	2600	3435	835	32	58	85	27	47	255	380	125	50	2855	3815	960	34
Holy Trinity (a)	250		30	30			150	150			60	60			250	250			400	400	
Messiah	430	159	191	32	20	2392	2869	477	20	129	156	27	21	433	527	94	22	2825	3396	571	20
M morial	900	248	360	112	45	2643	4133	1490	56	200	289	89	45	1316	2351	1035	79	3959	6484	2525	64
Mount Calvary (a)	461						2100	2100							800	800			2900	2900	
Our Saviour (a) (b)	225	105	208	103	98		523	523			187	187			455	455			978	978	
Prince of Peace (b)	450	200	282	82	41	2300	4275	1975	86		225	225			1400	1400		2300	5675	3375	147
St. Andrew's	630	351	371	20	6	1930	2717	787	41	202	209	7	3	581	841	260	45	2511	3558	1047	42
St. Bartholomew's	311	136	160	24	18	769	1085	316	41	70	90	20	29	236	444	208	88	1005	1529	524	52
St. David's (Roland Park)	400	138	338	200	145	4070	5856	1786	44	68	234	166	244	915	2443	1528	167	4985	8299	3314	66
St. James' (Colored)	300	110	250	140	127	1000	1500	500	50	12	120	108	900	20	240	220	1100	1020	1740	720	71
St. James' (Irvington)	195	95	147	52	55	910	1313	403	44	40	110	70	175	60	286	226	377	970	1599	629	65
St. John's (Waverly)	350	166	201	35	21	2159	2566	407	19	110	153	43	39	557	889	332	60	2716	3455	739	27
St Luke's (b)	500	311	379	68	22	2600	3335	735	28		294	294		230	1140	910	396	2830	4475	1645	58
St. Margaret's	106	45	100	55	122	874	1500	626	72	25	60	35	140	50	200	150	300	924	1700	776	84
St. Mark's	163	80	99	19	24	589	640	51	9	26	43	17	65	165	219	54	33	754	859	105	14
St. Mary's	386	117	215	98	84	904	1419	515	57	69	161	92	133	361	744	383	106	1265	2163	898	71
St. Michael and All Angels	1411	360	907	547	152	3311	7154	3843	116	265	694	429	162	1731	3956	2225	129	5042	11110	6068	120
Guardian Angel	360	70	196	126	180	250	1176	926	370	40	65	25	63	45	164	119	264	295	1340	1045	354
St. Thomas (Homestead) (f)	220	165	248	83	50	1326	1892	566	43	78	183	105	135	268	733	465	174	1594	2625	1031	65
Grace Church (Elkridge)	222	54	192	138	256	434	1250	816	190	41	110	69	168	163	400	237	145	597	1650	1053	176
Transfiguration (West Arlington) (d)	125	136	150	14	10	1718	1932	214	12	101	110	9	9	368	476	108	29	2086	2408	322	15
Nativity (Cedarcroft)	179	58	118	60	103	921	1413	492	53	34	79	45	132	179	340	161	90	1100	1753	653	59
Total	14132	4954	8178	3224	65	$62583	$94900	$32317	52	2820	6036	3216	114	$20937	$42054	$21117	101	$83520	$136954	*$53434	64

(a) Increases only. Other figures not available.
(b) No Contributions for Missions through Duplex Envelopes before Canva-s.
(c) Canvass not completed.
(d) Had Canvass Dec. 3, 1916, at which time contributions were doubled.
(f) Had Canvass January, 1917, at which time increase of $250.00 was made.
* Late reports increase this total from $53,434 to over $55,000.

A Working Plan of Christian Living

IN "A Statement of Aims" as put forth by the New York Institute of Applied Christianity there occurs this concrete and suggestive outline of personal work required of those who follow the course of instruction laid down:

1. Practice of Christian courtesy, brotherhood in personal relations with all men, charity in judgment, caution in speech, avoidance of criticism, always consideration of others before consideration of one's self.

2. System in giving money. Definite annual budget. Giver himself to attend to the giving, whether appealed to or not.

3. Contributing one's self. That is, a given number of times per year putting one's self into seats in church, and public uplift meetings, not to get, but to give one's influence and personal support to the cause or causes in hand.

4. Telling to others, definitely and with system, facts, points, gained from sermons, addresses and reading.

5. Providing one's self with paper and envelopes, with name neatly printed, and writing letters of sympathy, commendation, support, doing so with discretion, with tact, and keeping record of work done in this way.

Laymen Who Have Made Good as Missionaries

W. W. Peet, Lifter of Loads, Diplomat

It does not often happen that the degree of LL.D. is given by two colleges at one commencement season to a man six thousand miles away. Still less often, perhaps never before, did such an event befall a foreign missionary and he a layman. But in June, 1917, Grinnell College, Iowa (his alma mater), and the University of Vermont both conferred the doctor's hood on William Wheelock Peet, treasurer and business manager of the American Board's missions in Turkey.

By William E. Strong

THE reason of the distinction that has come to the subject of this sketch is not far to seek. During the thirty-seven years since 1881 that Dr. Peet has been located at Constantinople he has become in several ways the most influential foreign resident of that disturbed and disturbing capital. He has carried responsibilities for four large missions (including one with locations in four of the Balkan States), comprising 200 missionaries and their families, with houses, schools of all grades and equipment, hospitals, dispensaries, industrial plants, and involving annual expenditures of about $300,000; two thirds of which sum passed through his offices and was distributed by him to the several fields.

And this has been but the least of his cares. Famines, epidemics, massacres, wars and other emergencies have followed one another with such frequency that this intrepid and resourceful missionary has been almost constantly engaged in some extra relief work. The routine of his office is forever overloaded with a host of extras demanding skill, energy, patience and devotion for their settlement. In these years of his steady occupancy of the treasurer's chair in the Bible House at Constantinople, it is estimated that not less than fifteen millions of dollars have been received and distributed by this quiet man of affairs, hardly more than half of which has been in the regular work of his office. More

*This is the first of a series of sketches of lay missionaries. The writer in this case is the eminent editor of the "Missionary Herald," the organ of the American Board, Boston.

and more as the years have passed has he been called upon to deal with the officials of the Turkish Government, to counsel with United States diplomatic representatives, to présent the case of person or mission or institution as some difficulty arose, until he has grown expert in the intricacies of Turkish diplomacy and an adviser of the first rank to such as have business to transact with the devious Porte.

Special Preparation for His Task

For these multitudinous and testing duties Mr. Peet had good preparation during his American life. For the seven years preceding his going to Turkey he was in the service of the Burlington and Missouri Railroad Company as tax agent, assistant land commissioner and chief clerk in the general manager's office. Back of that is a record as county treasurer in Iowa; still further back as teacher in Iowa schools; underlying all after birth and boyhood in Fall River, Mass., school days at Williston Academy, Easthampton, Mass., and in High Schools in Wisconsin and Iowa. He was well grounded in American life, associated with its East and West, and experienced in its educational and business methods before he set foot on Turkish soil.

It was characteristic of his energy and mental alertness and an unconscious preparation for the diplomatic nature of much of his life work and for the double LL.D. that has now come to him, that years ago he became a student of law through correspondence and that he received a degree in that department of study from the University of Michigan. So much of his work has had to do with securing titles to property, with effecting the transfer of those titles from Turkish subjects to the American Board and in general with investigating and interpreting the rights of Americans under the capitulations and in view of Turkey's rather cavalier treatment of these legal provisions and American interests thereunder, that it has been a matter of great good fortune that the business representative of the Board at the Porte was qualified to carry legal and technical responsibilities.

His Unique Position

Naturally all these extra and outside duties with their heavy burdens and their severe tests brought to Mr. Peet superb opportunities for service and as they were adequately met increased the reputation of the foreign missionary. The list of these distinctive tasks is long and impressive; reference can be made to but a few of them. In numerous relief works in Asia Minor and Thrace at one time and another he was a leader; he received the thanks of the President of the United States for participation with the embassy at Constantinople in a special mission to Macedonia in the winter of 1901-2; was chairman of an exploration committee to Albania for mission work in 1909; was president of the international committee (under the patronage of H.I.M. Sultan) for the relief of Adana and Aleppo vilayets in 1909. Of this event Sir Edwin Pears in his reminiscences "Forty Years in Constantinople," speaking of the work of the commission, which included Talaat Bey, several leading Europeans, Armenians, Greeks and Jews, says: "The greatest amount of relief, however, was distributed and in many cases sent directly to Mr. Peet, an American who acts as business manager, banker and general factotum for all the American missions in Asia Minor, a man of untiring energy and of good business capacity."

Negotiates Ellen M. Stone's Release

Mr. Peet's most spectacular service to the cause of missions and to the United States was his successful effort in 1902 to secure the release of Miss Ellen M. Stone who had been captured by brigands in Macedonia and was held for ransom. The sum of $65,000 gold was raised in the United States to meet the demands of the brigands and the question was how to pay the money over and to make sure that the prisoner should be safely set free. It was a difficult and delicate matter to accomplish. It involved interviews with the brigands and the making and carrying out of secret arrangements. The gold was in sacks weighing together 250 pounds. Turkish officers and soldiers besides a host of newspaper correspondents were hot on the trail. For these captors were not ordinary brigands, but revolutionists; political and international interests were involved in the case. Just what was done has never been told. It is Mr. Peet's secret still. But in some way all watchful eyes were outwitted;

false scents were successful. The money was safely passed; in due time the prisoners were released and appeared upon the scene. Mr. Peet and his two associates had quietly accomplished what officials and correspondents had declared could not be done. It was all most characteristic of the wise, cool, determined, patient and courageous layman missionary, whose name and whose presence have become a power in Constantinople.

Of Dr. Peet's service to the missionary cause and to the prestige of the United States during these recent years of the war it is too early to write. The situation is still too tense, the issues too involved, to make it possible to discuss his part in these events. But it goes without saying that for the missions and the embassy, for the oppressed and subject races of Turkey as for the Turks themselves, and for those of every nationality in that cosmopolitan capital, he has proved the faithful, resourceful and kindly friend and counselor. Temporarily out of Turkey and resting in Switzerland from the strenuous life of these crowded years, it is the hope of a multitude of friends and admirers that he may visit the United States this autumn to receive in person somewhat of the high appreciation that has been expressed to him in these honorary degrees conferred *in absentia.*

The symbols LL.D. may be variously interpreted. For this man who has been the servant of all, of oppressed races, of missionaries, of institutions, of Turkish officials, of ambassadors, they suggest Lifter of Loads, Diplomat.

Marsovan

By Hamilton Pomeroy

An Armenian Speaks:

ARMENIA! Armenia!
Thy mangled arms upraised
In voiceless anguish plead the pray'r
Thy mind by horrors dazed
No longer can in words upsend
To God, thy God of old.
The massacres of decades gone—
Atrocities untold—
No earnest were for Marsovan
Where weak, infirm and grey
Were herded off to Zilah's tomb
Or slaughtered by the way
To stain the parched desert red.
Ye maids distraught to death
In Marsovan should mothers be
To thousands who while breath
Shall last will hold their lives but cheap
To venge that foul offence
Which spread its poison taint upon
Your martyred innocence.
What measure is there of despair,
Of madd'ning grief and pain,
In Christians falling by the road
Who, dying, seek to gain
Escape from fangs of prowling dogs
In self-dug, self-filled graves?
Armenia! Armenia!
Is there a God that saves?

America! America!
What are your Christians now?
In feudal days from Europe's land
Knights, plighted to their vow
To give their lives and all their means
For pilgrims and to drive
The impious Turk from Palestine,
Went forth to toil and strive
For what was highest in their creed.
If Christ were man to-day
And spoke with you as man with man,
How think you He would weigh
The soul of one Armenian child
Against the Holy Grail?
Or, what you've done in Freedom's cause,
If now you are to fail
To save the maids of Marsovan
From lives as Turkish slaves?
America! America!
Is yours a God that saves?

Viewing Armenia's Woe from Ararat

The Turkish name for Ararat is *Aghir dagh,* "Heavy Mountain" or "Mountain of Pain." This name can hardly have been accidental. Around Ararat has clustered all the tragic history of this unhappy people. The writer of this article had the honor of opening relief work in the Caucasus as a commissioner for the American Committee for Armenian and Syrian Relief. He had previously served in the region as a missionary.

By Richard Hill

"ARARAT STANDS AT THE GATEWAY OF THREE EMPIRES"

IN the palmy days of Armenia's national independence Ararat was the center of a mighty empire that stretched from distant Asia Minor to the high wind-swept shores of Lake Gotchka, from the blue waters of the Black Sea to Aleppo on the south. The interest of Armenians in the great mountain is constant and pathetic. It stands as a reminder of a by-gone glory as well as a mute witness of the nation's present suffering.

Here have ebbed and flowed the tides of conquest. Here nation after nation has battled desperately for supremacy. Ararat has watched Mede and Persian, Roman and Greek, Arab and Byzantine, Mongol and Tartar, Russian and Turk rise to prominence and each, in turn, to go down in defeat. These nations have plowed and harrowed Armenia with conquest and war. Ararat has seen a nation unparalleled in suffering, unequalled in its tenacity of political unity, unsurpassed in its spirit of martyrdom, dwindle from an empire of 32,000,000 of free independent people to a mere handful of terror-stricken refugees cowering under persecution and outrage.

Armenian tradition claims for Armenia below Ararat the site of the Garden of Eden. If that be so, "the curse of the flaming sword may well be thought to have clung to it ever since." This tragic

heritage of suffering has reached its culmination within the past two years. The cold cruelty of the Roman military machine, inexorable in its rushing onward march, the terrible swiftness and frenzied religious zeal of the Arab, the savage delight in butchery of the Mongol Tartar have been eclipsed by the relentless, efficient, mathematical precision of the present Turkish Government in the extermination of this nation of sufferers.

Ararat stands at the gateway to three empires. The frontiers of Russia, Persia and Turkey meet at her feet. Looking down into Persia she saw the forward sweep of Turkish regulars and Kurdish brigands, saw the Syrian Christian population of those Persian plains share with the Armenian villagers all the horrors attendant upon Kurdish and Turkish savagery.

Crossing through that region a year ago I saw the great mounds by the roadside covering the trenches where those who fled from those scenes and died on their mad flight, were buried. I travelled for days through villages ruined and devastated, through once smiling fields, prosperous vineyards—all now grim, silent graveyards. Directly under her very shadow on the plains of her sides and feet, stretching away into Russia, Ararat has seen the tide of panting, diseased, dying hordes of refugees pouring into the Caucasus from bloody Turkish Armenia. Here they have come, filling and overflowing in their misery and agony the Armenian villages of the Caucasus.

An eyewitness gave to me a few details of that tragedy enacted on the great Ararat plain. He had just come up out of Persia as a throng of refugees struck across for Erivan. He says, "The great level plain was black with a slow moving mass of humanity that seemed to fill and overflow the horizon as far as the eye could see. They were slowly, aimlessly, listlessly, wandering in the torrid heat of that September day. Children were dying by the hundreds. Sometimes the frenzied mothers would, in their helpless, mad grief, fling their children from them over the roadside into the fields so as not to see the dying agonies of their babies. Epidemics had broken out among them and were claiming their victims by the hundreds. Children had lost their parents, parents their children, in those vast crowds. From that throng there went up to heaven such an unutterable wail of woe and misery that I had to shut down the window of my compartment in the train to keep out if possible the sound of that concentration of agony and pain. After these aimless wanderings they were finally settled down upon the Armenian villages of that region. This then is the real tragedy of the Caucasus. Suddenly rooted up from the homes and hearths of their fathers, harassed on the long painful march by the Turk and Kurd, they are, in a pained, benumbed way, trying to adjust themselves to the new life in new surroundings, even to this day in many cases suffering want in the filthy stables of the Caucasus where they crouch apathetic, dispirited and despairing.

But the quintessence of horror and diabolical cruelty must be reserved for that upon which Ararat gazed as she looked into Turkey, away from herself over towards Constantinople. Looking in that direction the scene has been one long agony of massacre, deportation and death. From that city orders were issued which resulted in the clearing out of the provinces that lie from Ararat towards the west. Whole districts prosperous and teeming with Armenian life have been stripped of their best element. "The orders," says Lord Bryce, "came down in every case from Constantinople," and whereas Abdul Hamid in the course of massacres extending over twenty years got rid of a million, another million have been massacred in the fearful brevity of six months.

To cover the story of these deportations and marchings to death is impossible. Pick out at random any town or village in Turkish Armenia and you put your finger on a little world of horror and grief. Looking at the map of that region, seeing the smoke of the burning villages and hearing the wail of Armenia "weeping for her children" is to understand the significance of the remark of the Turkish Minister of the Interior at the outbreak of the war, "We are determined to settle the Armenian Question for at least fifty years." For the next fifty years there would be no such question.

From Erzroom 20,000 Armenian inhabitants were banished and sent down to

the provinces. According to a missionary resident in that city prior and subsequent to this deportation not more than a hundred can be accounted for and these all young girls in the harems of Kurds or Turks. At Trebizond the whole Christian population was hunted out, placed on boats, taken out on the Black Sea, thrown overboard or drowned in some other way—9,000 persons in one afternoon.

As to those deported we find vast numbers sent from district to district with no destination, or deliberately driven into deserts to starve. Most of the men were taken out and shot in droves. Here is the record of an eyewitness. "They have been on the road for nearly two months with no change of clothing, no chance to wash, no shelter and little to eat. I watched them once when their food was brought; wild animals could not be worse, They rushed upon the guards who carried the food and the guards beat them back with clubs, hitting hard enough to kill them sometimes. To watch them one could hardly believe that they were human beings." These facts, just a few culled from a vast accumulation of them, fast piling up beyond count and staggering comprehension, moves the world too little. In the mad whirl of events we are overlooking something quite as sinister and much more awful even than the great war. The murder of a nation, the assassination of Armenia is possibly more fraught with destiny, more likely to move God than the outcome of this death grapple of nations.

The assassination of Armenia is the most colossal crime in all history, and God has not looked down unmoved upon a people done to death. A people among whom have been those who have bravely maintained their faith at the cost of life. The day of reckoning is coming and as judgment undiluted will be meted out to those responsible for this crime, so will censure be the portion of those who stayed the hand and gave not to Armenian relief.

The relief commission with headquarters in Tiflis was tendered a banquet by the Armenian residents who wished in this way to express their appreciation of the work the commission had been doing.

SEAT OF THE CATHOLICOS, HEAD OF THE ARMENIAN CHURCH, ETCHMIADZIN, RUSSIAN CAUCASUS

One of the speakers at that banquet was the mayor of the city, an Armenian. He related to us his experiences on a visit paid to Erivan and Ararat shortly after the arrival of the refugees in the Caucasus. Among other things he told how he had arrived in Etchmiadzin, the seat of the Catholicos, the head of the Armenian Church, about the time the great throng of refugees had poured into the place, filling the great square of the old historic church and overflowing into the fields behind the monastery buildings. He told us how he had gone up on to the roof of the monastery better to take in the situation. As he looked down upon the misery and suffering it seemed as though he were looking down upon the slow dying struggles of his own people and race. At last, sick at heart and surfeited with the scene below, he looked up and there bathed in the glory of the setting sun saw old Ararat rearing her snow-capped head serene and unmoved in her solitary grandeur. Like a flash he said the inspiration came to him that those two scenes were symbolic of his Armenia's condition. The seething, sorrowing, moaning mass below was the present tense of his people, but Ararat, glorious and splendid, their own Ararat, was an omen and a promise of another day, a bright to-morrow, the future tense of his people. Then dramatically he swung around on us exclaiming, "Gentlemen, we Armenians look to you and through you to America, for upon America and upon her alone hangs the decision as to whether that bright to-morrow will dawn for us or not."

The Way of the Turk

Henry Barby, war correspondent of *Le Journal* of Paris, has recently published a vivid account of his travels through Armenia, "Country of Frightfulness," as he calls it. The following excerpts are an almost literal translation of especially pathetic and interesting incidents in the volume.

IN the lands thus desolated, children alone or in groups have wandered haphazard for weeks and even months.

Take for example the encounter which I had one day:

Protected by the Turkish army of Kamil Pasha, the Kurds retired with their booty into their mountain fastnesses carrying with them their Armenian captives, women and children. The companies of volunteer Armenian soldiers had rushed in pursuit, but with little chance of catching up as the Kurds had a day's lead.

On reaching the crest of the heights which we were scaling we saw in the distance a singular little caravan which would soon cross our path. As the silhouettes became clearer we were struck with astonishment; the caravan was made up of four donkeys which carried several children each. A little boy was astride the first donkey. With one hand he guided the beast; with the other holding before him a baby of two years, while another of three years clung on behind with all his force. The other donkeys each bore two or three children four to six years old.

"Who are you? Where do you come from?"

"Seigneur, we are Armenian children; we have escaped from the Kurds."

"Where did you find the donkeys?"

"There are many on the mountain."

The child who answered me in this perfectly clear and deliberate fashion was the eight year old boy who rode the first donkey. He was the head of the caravan. He continued his explanations.

"It was two days ago that we were saved. After much weary marching we could go no farther, particularly the littlest ones. Then I had the idea of catching the donkeys."

"And where are you going?"

"We are returning to our village."

"You know where it is? You know the road?"

"Oh yes, very well. Our village is Soukim, on the Tigris."

"But your village has been destroyed. It does not exist any longer!"

The child raised his shoulders slightly and with the assurance of a man answered,

"Oh! We will find something good some day. And anyway it is better than to have remained with the Kurds—"

—He interrupted himself, his eyes staring. The company of Armenian volunteers had just rejoined us.

"Uncle!"

The child jumped from the donkey and ran with his arms outstretched toward one of the soldiers. They embraced and cried.

"But where are your parents, your brothers and sisters?"

"Mother and my sisters are held by the Kurds. Father and my brothers have been killed."

"And—my relatives?" asked the soldier, hesitating.

"Killed!"

The child answered calmly. He had seen so much blood, he had such a heavy task to accomplish to lead his little companions that he could scarcely feel emotion any more, but the man grew pale and the tears ran down his cheeks.

Suddenly there came a brief order: "Forward!"

The soldiers took up their march again. The soldier-uncle drew the child once more to his breast, rejoined his company, and marched off without once looking back. The caravan of children continued its way in the opposite direction, across the desolated country toward the village in ruins, and soon disappeared behind a hill.

◈

A. HARAN SOUKIASSIANTZ, who succeeded in escaping from the Turks and regaining his liberty when the Russians entered Erzroom, came back again in his talk to the deportation and massacre of the Armenians of his village:

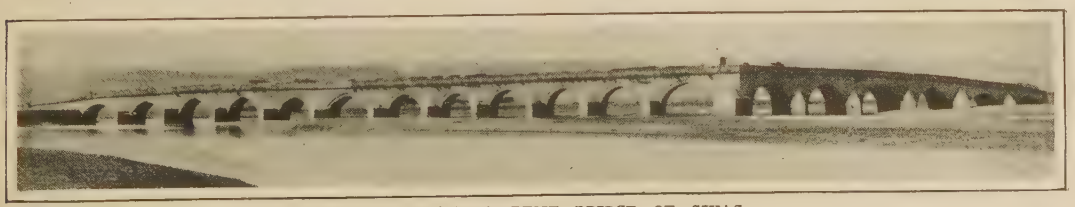
"Among the first caravans which left Erzroom," he told me, "a group of deported, about 1,200 families, was directed by the road through Harpoot, under the escort of two hundred soldiers. This group reached the valleys of Khorton and Douzla but there the Kurds and the soldiers of the escort united in a general massacre. Only the young girls and women who were pretty were spared."

"The story of this killing having reached Erzroom the Armenians who were still there refused to leave. The Vali was much embarrassed, but he succeeded in persuading the archbishop, Mgr. Sembat Saadetian, that all the sinister news being spread in the village was false. He promised besides to give to the caravans sufficient escort to defend them against all attack."

"In the face of these assurances the Armenians promised to obey, making one more condition, however, that only a minority of them should start for Erzingan, via Baibourt, and that the rest of them should start only when they had word that the others had arrived safe and sound at Erzingan. The Vali accepted."

"The first group arrived without incident at the designated city and those who remained, notified by telegraph, started in their turn. Scarcely had they left Erzroom, than those already at Erzingan were massacred, near the bridge of Kemakh, and thrown into the Euphrates. The second caravan never arrived at Erzingan, for it met the same fate on the shores of the Kjorokh.

"I was personally involved in this last massacre, in which my companions the camel drivers took part with the Turkish soldiers and population. This extermination completed, the authorities ordered to come before them the Turks of Passen, Van, Malaskert, Narman and Tortoom, and distributed to them the houses, fields and possessions, everything that belonged to my unhappy assassinated brothers.



THE CELEBRATED BENT BRIDGE OF SIVAS

The Crucified Christian Races of Western Asia

The writer of the two articles that follow is the best qualified man in America to write on the subjects chosen. Formerly a missionary in Turkey he has been, for more than twenty years, a secretary of the American Board which has larger interests in the Ottoman Empire than any other organization. Readers of MEN AND MISSIONS are fortunate to have these first hand statements from this recognized authority.

By James L. Barton

THE BEGINNING OF A DEPORTATION WHICH ENDED DISASTROUSLY FOR ALL

IT is a strange providence that in the light of this twentieth century the three most ancient Christian races should be called upon again to pass through the fires of affliction. Whether or not this recent attack upon the Armenians, Syrians and Greeks is a religious persecution as a result of the call for a holy war, or whether it is a part of the political movement which embraces Western Asia, is not for us here to discuss. We do know that these Christian peoples have suffered beyond the power of language to describe, partly because they were Christians and partly because they did not belong to the ruling race. Who are the sufferers?

THE SYRIANS

The Syrian Church grew immediately out of the personal work of Jesus Christ and his disciples. The city of Antioch where the followers of Christ were first called Christians has been the home of Syrian Christians from that day to this. One's mind runs back over the pages of history to Nestorius and to the great center of the Assyrian Church at Edessa, then to Nisbin, then to Ctesiphon, until at the zenith of its prosperity and power twenty-five Metropolitans acknowledged their allegiance to the Patriarch. It was Nestorian or Syrian missionaries who carried the gospel of Christ to Arabia, India and China. To this Church we of the West owe much because of its preservation of the oracles of God and its transmission of the divine message to the modern world.

THE GREEKS

When we speak of the Greek Church we are inclined to think of the Russian Church and lose sight of the several hundred thousand Greek Christians living in Turkey who are not members of the

Russian Church. While the Syrians occupy the southeastern part of Turkey and Persia, the Greeks are found in larger numbers on the western coast of Asia Minor and in Constantinople. The Greeks in Turkey are direct descendants of the church that held sway in Constantinople until its capture by the Mohammedans in 1453. One of its monuments is Saint Sophia, now a Moslem mosque. The Greeks held together by the cementing power of the mother church have been true to the faith.

The Armenians

It is, however, the Armenians who have felt the blow most keenly. Of the three races named the Armenians go back farthest in their history and tradition. While they trace their ancestry to Noah and the Ark, sometimes in their zeal they claim that the Garden of Eden was in Armenia and that the language of the Garden was their mother tongue. Nevertheless, through contemporaneous history we know that the parricidal son of Sennacherib escaped from his pursuers into the land of Armenia, that the Armenians furnished Tyre with horses and mules, and the King of Armenia was an ally of Cyrus the Great in the overthrow of the Babylonians in the sixth century before Christ. Herodotus speaks of the absorption of the Armenian Empire in that of Darius 514 years before Christ. Since that period this ancient race has figured largely in the history of the country occupying the high plateau from which flow the Tigris, the Euphrates, the Halys and the Araxes rivers. Before Christ they were allies of Rome, and in 261 A.D. they were subject to Persia. Their last kingdom was in northern Cilicia. In 1375 this was absorbed into the then rapidly rising Turkish Empire and from that time to this Armenia has had no separate national existence.

In 301 the Armenian nation adopted Christianity as its national religion. This was the first nation to take this step and indicates that long before that date Christianity had been taught and practiced among them. There is considerable evidence that even during the life of Christ Armenian leaders in the vicinity of Aleppo came into contact with Christ and with the disciples immediately after his death.

The Armenians have been renowned for their military prowess, commercial ability, agricultural resourcefulness, industry, and love of home. Many eminent men have sprung from this race. The general whom Darius Hystaspis chose to support the Achæmenidæ dynasty was an Armenian; so was Nerses who rendered the armies of Justinian invincible. The Armenian Exarchate of Ravenna wielded a mighty sway in Italy in the seventh century and Herr Gelzer in his Byzantine history declares that the period of Armenian emperors was the most glorious in the history of Byzantium. When the Turks besieged Vienna in 1683 it is stated that five thousand valiant Armenian warriors came to the rescue of King Sobieski and turned the tide of battle against the Turks. Through the Armenian leader Melikoff and others, Russia was able to vanquish Persia. Nubar Pasha, the regenerator of Egypt and twice its Prime Minister, was an Armenian and his son is to-day the recognized leader of the Armenian peoples both within and without the Turkish Empire.

Armenians have been no less conspicuous in the world of statesmanship, scholarship and art. It was through the collaboration of two Armenian statesmen that the Turkish constitution was framed and promulgated by Abdul Hamid when he first ascended the throne. The Armenians published the first newspaper ever put out in the Turkish Empire. Members of this race have figured largely among the distinguished financiers of Turkey and in the great movements for good government and for reform in the Near East.

In the modern educational movement in Turkey the Armenians were the first to respond. They not only have fostered eagerly modern education for the last seventy-five years, but tens of thousands of bright Armenian young men and women have gone to the educational centers of the world and have won distinction by their superior intellect and by their indomitable desire and zeal for learning. They were rapidly becoming the best educated and the most promising race within the bounds of the Turkish Empire.

For centuries the Armenians have not been permitted to possess, much less to

bear arms. Many hoped for the day when somehow, somewhere there might be established a free and independent Armenia where they would be free from oppression at the hand of an overlord and where they might worship God according to the dictates of their consciences, to live in peace and educate

ESCAPE ACROSS THE DESERT

their children. Scattered as they were throughout the eastern part of the Turkish Empire, nowhere in the majority but always surrounded by an overwhelming number of Mohammedans, there was no hope of securing freedom through their own efforts. By their industry, patience and latent ability they were rapidly coming to the front in increasing professional and commercial success.

It was at this race that the blow of destruction was primarily aimed. This historic, educated, refined, Christian, peace-loving and loyal people were seized as were later the Syrians and the Greeks, violently exiled from their homes, the men killed or taken into the army, the women and the children forced across hundreds and in some cases more than a thousand miles of intervening mountain and valley and desert into exile, a trail of living death. The horror of this attack has been told so many times and so effectively that we need not here repeat. We are now witnessing in this twentieth century the crucifixion of the three ancient races of Christendom, all three having a large and significant part in the transmission of the word of God and of Christian tradition and the oracles of the Church down through the centuries. All three are suffering for no fault of their own, but because their lot was cast in a land where no Christian power was able to protect and because, forsooth, they would not remove the Lord Jesus Christ from their altars and put Mohammed in his place. These are the people who stretch out their hands to us for sympathy and aid.

Missionary Work in Turkey in War Time

By the Same Author

When the attack upon the Christian races in Turkey began, the regular evangelistic work received a staggering blow. Able bodied men were drafted into the army or killed, and the largest part of the remaining population was deported with acts of indescribable cruelty. The missionaries, however, remained at their posts doing what they could for the protection of the helpless, distributing relief and continuing educational and medical work. Schools were more or less interfered with, but in some places where the Christian populations were not deported, as in Smyrna and Constantinople, the attendance was larger than before.

As soldiers were being mobilized everywhere, all the mission hospitals were put at the disposal of the Red Cross and throughout the entire country these were filled with sick soldiers. There was little fighting in the vicinity of the mission stations so that there were few wounded to care for, but as is generally the case in Turkey, the dread typhus soon broke out and in every mission hospital there were many typhus patients among the soldiers. Several missionary physicians died of this disease contracted while caring for their patients. Three of the American Board physicians thus gave up their lives in a single month. After the fighting at Gallipoli the mission hospitals again engaged in caring for refugees.

The colleges in Constantinople, Smyrna and Beirut continued their work throughout the year and closed in the regular way, the Government officials attending the commencement exercises as in ordinary times. Lower schools and many of the academies and high schools and some of the colleges have been closed owing to the departure of pupils and teachers and the severe economic conditions, and also because the entire working force was required for giving succor to the refugees found everywhere and whose destitution was indescribable. Some of the missionaries were commissioned by the American Embassy at Constantinople to look after interned prisoners located in different centers across Asia Minor.

When diplomatic relations were broken with the United States and it became necessary for the American Ambassador and the Consults to leave the country, there was fear that all of the American institutions would be confiscated. Since there was in Turkey at the beginning of the war school, hospital and mission property worth more than $8,000,000 the situation caused no little concern. It was a source of satisfaction, however, when the Turkish officials announced that no American would be disturbed if he chose to remain and no American institution would be seized by the government. Many missionaries whose furloughs were past due and others whose furloughs were already or about due, left the country at the request of the mission boards. Others chose to remain, and there are to-day in Turkey some one hundred American missionaries and teachers, a large number of whom have remained from choice and others have remained because of their inability to secure from the Turkish Government permission to leave the country. Of this number not a few are retained because they have witnessed events in the interior which the Government does not wish to have reported abroad. Ambassador Elkus has been assured that no harm will come to those who remain.

For the present, missionary work in Turkey is quiescent but in no sense destroyed. The missionaries who have come out are firm in their conviction that a great future awaits in the Turkish Empire and it is to that end that plans are now being made. This is but the beginning of a new era when missionary work will assume new form and will reach races hitherto unreached. Missionaries are there to-day facing death with their people. One recently wrote, "If funds do not come for feeding these starving refugees I will remain and die with them. I will not leave or forsake them."

AFTER THE BOMBARDMENT OF TABRIZ. TYPICAL OF CONDITIONS IN MANY PLACES

The Story of One Who Escaped

An Armenian boy who has recently arrived in America tells of Turkish persecutions and of his own thrilling experiences in escaping from the country. Though it endanger the lives of his own family who are still in Turkey this boy wishes to let the world know the truth of the war situation as he saw it.

I AM going to give out the facts even though they may endanger the lives of my mother, little sister and friends, for I would rather see them dead than to let the truth remain unknown to Americans who have already helped us so much and to whom I am grateful both for this and the help they have given and are giving me."

Such was the preface with which seventeen year old Mooshek Vorperian began his story of the horrors which had befallen his family and thousands of other Armenians at the hand of the Turk since the beginning of the war. This youth is one of the first of his race to arrive in America, where he can freely tell what he has seen and experienced at first hand, for that reason evidence doubly valuable confirming the stories which have been drifting back to us with ever increasing frightfulness. He is a boy of good breeding and education, having attended the American college at Harpoot. He speaks English fairly well.

In Harpoot where the family lived trouble did not begin until May, 1915. Then one day Turkish soldiers suddenly surrounded the city, imprisoned all the prominent men and amused themselves with devising ways of torture. For some reason Vorperian's father, though a professor in Euphrates College and well-known in the city, was not imprisoned. A colleague of his, however, a profesosr of history, was beaten with sticks and his hair and nails pulled out. Then his beard was burned from his face and finally the man was crucified.

Two months later, on July 28, the blow fell on the Vorperian family. At midnight a Turkish officer came to the house and hauled the father away with him to the mayor's office. Here in his presence a man named Fermanion, who was a prominent Armenian merchant, was frightfully tortured because it was thought he knew where munitions had been hidden. But the man either did not actually know or else refused to tell, for the officials could get nothing out of him. They then sent the elder Vorperian home with orders to return the next day and give them the desired information, the inference being that if he did not he too would be tortured.

The next day, however, Professor Vorperian was ill, almost out of his mind as a result of what he had seen, and the family had him sent to the hospital, from which he was released only when the order came for all the people of the city to leave. The citizens were divided into groups, the Vorperian family being together in one company containing about 2,500 women and 500 men. For five days they marched south, then at Malatia the women and men were separated. This was the last the boy saw of his father, but he heard afterwards from Turkish officials that he and five hundred other Armenians had been killed at Indera Boghaz. The elder sister was taken away to a harem, and Mooshek was put in jail with his mother, little sister and brother.

A few days later the Turks told them they might return to Harpoot if they wished, so once more the long journey was made and the stricken family tried to continue life again in the now almost deserted city. Another grief came soon in the death of the little brother. Persecution too dogged them, for the officer who had abducted the elder sister was determined to get rid of the family which might some day make trouble for him. The boy with five men determined to escape while escape was yet possible. The night when he said goodby to them is the last he has seen or heard of his family, but he knows that another massacre has taken place in Harpoot. The little sister, however, may be in the hands of

some friendly Americans, and safe.

After an exciting journey north into the Caucasus, being several times captured by the Turks, but buying their freedom, they reached the Russian army, then at Erzingan. This was in November of 1915. Conditions in the Caucasus were frightful. People were starving, and there was not enough clothing to keep them warm, but at least here there was freedom from persecution. The Russians received the refugees with indifferent cordiality but made no effort to restrict their freedom of movement.

Vorperian did not linger long in the desolate city but pushed on to Tiflis, where he told his story to the American Consul and missionaries. With their help he got money enough to take him across Russia in slow stages to Korea. Here the American Young Men's Christian Association missionaries interested themselves in him and gave him recommendations to the Young Men's Christian Association at Yokohama. From there he took passage to Seattle, Washington. His long journey is not yet done; will not be until he has given his message to the American people. America has not yet thoroughly waked up to the horrible suffering in Western Asia to-day, suffering which surpasses Belgium's or Serbia's. In large part, too, the conditions are such as can be mitigated by relief only from America. In the Caucasus where so many thousands of Armenians have taken refuge, food and clothing can be distributed directly by missionary and government agents. Where the Turks still hold power, as in Asia Minor, relief can be sent to the still greater suffering people through neutral consular agents, missionaries and even through Turkish government officials themselves in some cases. The way to help is open and will remain open. It is the ambition of Mooshek Vorperian and others interested in saving the remnant of the Armenian and Syrian races to awaken America to the opportunity which is hers.

It is not only an opportunity for America, it is also a responsibility. America more than any other country has helped to educate the Armenians, through her missionaries and schools established there. Surely now America cannot see the remnant of this race she has helped so much in the past, die for lack of a generous hand outstretched?

FROM PEACEFUL SCENES LIKE THIS THE PEOPLE HAVE BEEN DRIVEN TO DEATH

Christian Leaders The Crying Need of Armenia

The writer of this article is now on his way back to Armenia by way of the Pacific and Siberia. During his stay in America he has been constantly engaged in work on behalf of his adopted country. He is a representative of the American Board as head of Sivas Teacher's College. His knowledge of conditions enables him to speak with authority.

By Ernest C. Partridge

IT seems clear that the first and most important need of the Armenian people to-day is their daily bread. The American Relief Committee is making an effort to provide the necessary funds to keep the remnant alive until they can again cultivate their fields and work at their accustomed occupations. After the lives of these people are saved their next most important need for the future is that of Christian leaders.

In a certain sense the saddest fact of the sad story of the effort to destroy this race is the malicious and purposeful persecution to eliminate the leaders. The strong men, the preachers, teachers, business leaders and artisans, who by training and initiative were fitted to help in the rehabilitation of the race, have been put to death.

When the period of rehabilitation arrives we shall find in the main a people composed of widows and orphans, with very few strong, capable leaders among them. There are in this country some pseudo-patriots, wolves in sheep's clothing, who will presume to present themselves as leaders for these people. Fortunately, the number of such is not great.

Next to the question of bread the question of the immediate present for those interested in the future of this race, is the question of finding and preparing men who can be the future leaders, educators, preachers and trained scientists, constructive workers for the future, men with devotion to their race and with breadth of vision to see and improve the opportunities of the future.

Providentially the Armenians have in the United States not a few successful business men and some trained scientists,

THREE ARMENIAN TEACHERS

civil and electrical engineers, who will doubtless be willing and glad to return for such work. There are also men holding positions in our large universities, such institutions as the University of Michigan, Penn, Lehigh, Yale and Ohio State. Possibly some few of these men may be willing to return to be the educational reconstructors for their people.

Without doubt the great need for the future is that of educators who can reconstruct the educational system of Turkey, and as speedily as possible produce a large number of trained leaders for these schools.

The story of the destruction of the Armenian leaders can be impressed most forcibly by citing the specific case of the three men whose pictures you see here. These men were the backbone of the faculty of Sivas Teacher's College in the heart of Asia Minor. Mr. Bledjian (left), after a long period of service as teacher in Sivas, spent two years in the University of Geneva, and since that time has been our professor of French. Mr. Racubian (center), after a long period of devoted service as a teacher in the Normal School at Sivas, spent three years in post-graduate work in the Teacher's College, Columbia, and since that time for some

years has been a professor of education in the Teacher's College at Sivas. He was at the time of his death, one of a half-dozen of the marked Armenian educators of Turkey. The third man, Mr. Frengulian, largely by his own efforts, put himself through Oberlin College, and returned to his Alma Mater to be our professor of sciences. He was most energetic, was having a wide influence in educational work, not only at the institution with which he was connected, but in the Armenian schools. He was a member of the school committee of Sivas City, and was active in the work of encouraging the village schools of the district.

Since the day, two years ago, when we bade these three men good-by, one of them imprisoned and two of them started on the road to deportation, no word has come from them, but there seems no reason to doubt that they are numbered among the many Christian martyrs which the Armenian race has given. Scores or hundreds of educational institutions in Turkey have lost leaders like these men. Where are the men to replace them?

The readers of MEN AND MISSIONS could not make a better contribution to the future work of this race than by encouraging promising young Armenians of this country to fit themselves for these future opportunities. Such work, however, should be done only after consultation with those engaged in educational work so as to insure that aid be given to worthy and promising individuals.

Treasure in the Green Vaults of Constantine

Probably in no other city on the globe is there such an enormous amount of non-interest bearing wealth as in the old city of Stamboul. Hidden away for centuries in the imperial treasury it was accumulated by inheritance or the greed of twenty-eight generations of sultans.

By Roswell Rand, Jr.

MANY doors must be opened before a visitor finally gets a view of this real bit of the Arabian Nights, for to every lock there are two keys entrusted to as many custodians, each having twenty-four guards who are supposed to spy on each other as well as to protect the guardians of the keys. And there is a third key, backsheesh, which must be yellow and big and accompanied by an imperial firman, obtained through one's ambassador, before the other two can be turned in the locks. However, few visitors have been admitted to this display. None are allowed to take notes or make photographs.

The sight confronting one is of barbaric splendor. Nowhere but in the Arabian Nights' land would a monarch choose to legislate from a couch decorated with thousands of pearls, used only to accentuate the ruby and diamond design on the sides and legs. It was around this divan that the heads of the nineteen brothers of one of the sultans were piled, the security of his seat thereon thus being demonstrated.

The throne of beaten gold adorned with great quantities of rubies, pearls, diamonds and emeralds set in mosaic is probably the most dazzling object in the treasury. How Selim I ever brought it from Persia away back in 1502, when overland travel was perhaps more unsafe than now, stretches the imagination. And there is a second throne "of ebony and sandal wood, encrusted with mother-of-pearl, gold, rubies, emeralds and sapphires."

Nowhere in the world are there precious stones to compare with the two great emeralds found here, one of which weighs two kilograms and is as big as a man's

hand, and the other is but a trifle smaller. And the marvellous tankard of gold encusted with three thousand diamonds—who wrought that, and for whom? Did any one ever use the toilet set—bowl, pitcher and all—thickly set with torquoises, standing on a table literally veneered with diamonds? Perhaps it was some sultan's favorite, the one who drank from the diamond-spangled tankard and for whom the infatuated monarch decreed that diamond buttons were none too good for her robes. At any rate, some one left the treasury a legacy of half a peck of these buttons.

ARMENIAN LADY OF WEALTH
Not like the women described in this article

The loose stones are more in number than most jewellers of our large cities handle in a lifetime. Imagine diamonds, turquoises, rubies, emeralds and pearls by the half bushel. Formerly they were kept in drawers, but Curtis says when he saw them they were "in salad bowls holding two gallons each." This is but typical of the Eastern attitude. A monarch considered it necessary to have twenty-four guards to protect his jewels from theft, yet would not take the pains to have them protected from dirt and exposure. Probably in countless years no one had polished the gems, or counted them to see that none were missing.

Miss Grace Ellison, in "An Englishwoman in a Turkish Harem," tells of a luncheon she attended in the harem of the present sultan, Mohammed V, and her description of the jewels worn by some of those present makes one wonder if the treasury had not been raided for the occasion. She tells of the "bouquet of diamond flowers stretching from shoulder to shoulder" of the high controller of the harem, and in whose ears "were birds the size of butterflies holding in their beaks a pearl the size of a cherry." The Sultan's granddaughter, a child of twelve years of age, she pictures as having "her hair in a knot on the top of her head inside a diamond crown, the front of her dress covered with diamond orders, while her hands were encased in gold mittens studded with rubies and diamonds."

No modern museum can boast a richer collection of armor, scimitars, shields, pistols, saddles, sandals, canes and the like, all bejewelled or wrought of gold. Think of bridles and deckings for your favorite bit of horseflesh made of purest gold. This vast wealth has never been listed nor computed. Not even the sultan knows how great is his inherited hoard.. Certainly no official does. What if the people knew, and should undertake to seize it?

There is little danger, for outside the gates of the Green Vault the city lies in practically the same condition of inertia, lack of modern conveniences and necessities that it did centuries ago. "It would cost," is the excuse given for this lack of progressiveness. And yet the Asiatic possessions of the Ottoman comprise some of the fairest and richest portions of the globe. There is enough and to spare to make every one happy and rich, but there is no wisdom, honesty and efficiency.

To a Westerner it is inconceivable that any nation should allow such enormous wealth to accumulate and to lie idle and unproductive while its people are permitted to remain unschooled and devoid of opportunities to advance with the rest of the world. If those in power were asked what caused all this impotency and inefficiency they would probably reply,—"It is God's will," or that there were no funds for such things as roads, schools and industries. Truly the Green Vaults have kept their secret well.

My Bit for Armenian-Syrian Relief

The need for help increases rather than diminishes. The burden on the American Relief Committee and the distributors is very great; not simply because of the piteous appeals that come but because of the danger that our people shall become hardened to these oft repeated messages. Read and act upon the statements that follow—in the name of humanity.

IT is expected that Congress will endorse the proposal for a Presidential proclamation setting apart October 20 and 21 next as special days for the consideration of the needs of Western Asia. These dates represent the anniversary of a similar proclamation last year, to which there was such a splendid response. There should be a larger response this year in view of the appalling conditions which grow worse from day to day.

The American Committee for Armenian and Syrian Relief is planning a strong campaign to begin on the days mentioned. Special literature, posters, collection boxes, suggestions for pastors, Sunday schools, and local committees will be issued. The watchword till October 20 is, "Get Ready."

FROM DRAWING BY DIRIT IN NEW ARMENIA

FIRST TO GIVE—BEST TO GIVE

1. LOCAL COMMITTEES. Experience has demonstrated that the creation of effective local committees is the most certain method of securing success. But what is everybody's business is apt to be nobody's business. This message is to urge that each reader will at once take it upon himself to start the movement for a committee in his community. "Get Ready" for the October drive.

2. LOCAL PUBLICITY. The American Committee is sending out publicity material every week to all the newspapers, secular and religious. Again experience has shown that this material is much more likely to be published if worked over by some capable person or sub-committee of the local committee. This is of prime importance. Ask to have these weekly instalments sent to your local publicity committee. "Get Ready" to add local color to these for the local paper. The press has rendered splendid service to this cause. Its power is at the service of every local committee if the approach is properly made.

3. MASS MEETINGS. "Get Ready" for a great mass meeting to be held in the largest assembly place in the town on Saturday night, October 20. Arrange for speakers, music and a full presentation of the facts of suffering and need.

Emphasize the fact that relief channels are still wide open, while the need increases daily. Nothing stands in the way of help but the lack of funds. How badly they are needed can be judged by the following cable from a worker on the field,—"People dying, workers becoming despondent, beseech most urgently for money." Another cable says, "We want to make it as clear as words can do it that at least $150,000 per month is still needed for relief work." This applies to but one small section. Do you see why

we must raise more and more funds?

4. Sunday, October 21. Will the pastors make this a "special order of the day"? We believe they will. Encourage them to do so. The American Committee will gladly furnish help. The appeal of the people in Bible Lands gives a strong background for an address. "Get Ready."

5. Sunday Schools. Surely Sunday schools everywhere will welcome this opportunity to enlist the children of America in relief for the children of the lands of whose ancient peoples they study every Sunday. The practical, helpful applications of this need will suggest themselves to every wide awake superintendent. Each school should undertake the support of at least one orphan. Many schools could take more. Classes should be enlisted for an orphan each. Individuals in the school also may be induced to take their orphans. "Get Ready."

6. Personal Canvass of Large Givers. This will prove to be a most fruitful endeavor on the part of local committees.

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STREET SCENE IN THE OLDER PART OF CONSTANTINOPLE

There are many people, able to give, who have thus far failed to give adequately because the facts have not been presented to them strongly and personally. "Get Ready."

7. Letters. A specially prepared letter over the signatures of the members of the local committee should be sent to all who cannot be reached personally. This letter might go out on Monday or Tuesday, October 22 or 23, and be followed up later by another communication or by personal visits. "Get Ready."

Begin Now. Whether you decide to undertake one or all of these ideas for the October drive, it is important that the work get under way immediately, that things may run smoothly. Local adaptations also will be found necessary to meet special conditions as they arise. It will be too late to make such adaptations if you have waited until the last minute to start. People's minds need seasoning, and the longer you give them to think over this crying need the better response you will get. "Get ready" and get ready NOW.

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Worth Repeating

ARABIC PROVERB—Never blame the absent till he is present.

FORMER AMBASSADOR OSCAR STRAUSS—Our interests in Turkey have always been chiefly humane as distinguished from the merely human or commercial.

T. P. O'CONNOR—I have been a student of the Armenian question for more than a quarter of a century, and as a member of the Lord Mayor's Armenian Committee, I am deeply interested in all efforts to alleviate the sufferings of the people of the Near East.

T. P. O'CONNOR—In reading the lists of the Armenians who have lost their lives in the recent atrocities I have been amazed to note the large number of educated men—professors and others who were trained in your American schools and colleges.

Worth Knowing

Two brothers with the strange name of Peill, missionaries of the London Missionary Society, claim to have invented a method by which it is possible to learn to read Chinese in a few days. What a boon!

◈

"Must Armenia Perish" is the title of an article which appeared in *The Independent* for July 23. Written by Fred P. Haggard, it has been reprinted for general circulation. Copies may be had by addressing the office of this magazine.

◈

At the National American Allied Bazaar, to be held in New York City this fall, Armenia and Syria will have a prominent place. Some of the leading men and women from those countries are cooperating to make this feature a great success.

◈

One of the best friends of Turkey has recently passed away. Rev. Henry Otis Dwight, D.D., was born in Constantinople seventy-five years ago. Educated in America, he returned to Turkey as a missionary of the American Board, gaining great distinction as an educator and linguist.

The August number of *Asia,* journal of the American Asiatic Association, contains a fully illustrated article by Mary Howard on "The Worst Sufferer of the War" (Armenia). The history of Armenia, the growth of Mohammedanism, and the persecution of the centuries, culminating in the atrocities and deportations of the present war are graphically told.

◈

The Armenians in America honor themselves and help their race by issuing a semi-monthly magazine in English, entitled *"The New Armenia."* The effect of such a periodical is not measured by the size of the subscription list, although this has a fairly large one; nor by the publicly known results of its work. The *fact* that it is issued, is issued by Armenians, and represents a proper pride of race and a true spirit of progress is in itself a sufficient justification for its publication. The editor, Mr. A. Mahdesian, is a graduate of Yale University, a student and writer of recognized ability. On the honorary board of editors one finds the names of Edwin D. Mead, Prof. William G. Ward, Alice Stone Blackwell, Charles F. Dole, Rabbi Charles Fleischer, and others.

A book which meets the need for good summer reading is a recent publication by the Revell Company under the caption, "Who Follows in Their Train." It is a Syrian romance, written by Caroline M. Holmes, who spent thirty-two years in the land of the Lebanons. Miss Holmes has revealed her own charming personality in the book, has given us a story that rivals "The Lady of the Decoration," and has made a distinct contribution to the current consideration of the needs of Syria as one of the countries suffering most from the war. This Syrian romance is really worth reading. So good, indeed, is it that we are hoping Miss Holmes will write another. (New York: Fleming H. Revell Company. $1.25.)

◈

Charles Allen Clark of the Presbyterian Mission in Seoul, Korea, typifies the busy, alert worker in foreign lands. In a recent home letter he tells of the change wrought in ten years, of the work he is doing and something of the splendid results of it all:

Ten years have brought great changes. Now our great trunk line of railroad up through the heart of the country, connecting first with the Manchurian line and then with the Siberian, has put us on the main highway around the world by which some modern Jules Verne might go "Around the world" in—perhaps thirty days. Guests come to us now every week from all parts of the world, and they talk of "running over to Tokyo, or Peking, or Calcutta, or Suez" just as we used to talk of going down town on the street car or over to a neighbor's house. The world is getting smaller, and here beside this highway we can feel the pulse-beat of it all.

The past year an aggregate of 135 days I have spent on horseback among the country churches, 90 days I taught in the Theological Seminary, two weeks in the Men's Bible Institute Class, and two and one-half weeks in the Women's Bible Institute. About 260 days this year I have been away from home, yet I have preached in the city church over half of the Sundays during the year, going out Mondays and returning to the city for Sundays. Six months of the year I had sole charge of 45 country churches and the city church. Since December I have alone had 40 churches and associate charge with Mr. Genso of the other five.

In addition he did a lot of translating and proof reading, acted as treasurer of the mission, was moderator of the Presbytery and acted on important boards and committees. He concluded his letter with this naive sentence: "I repeat, that the year has been a fairly busy one, and it has been one of the happiest."

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